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It is suggested that the concepts of the world must be presented to young children in a dynamic and tangible way. The writer speaks of the school as a community of men in microcosm. The acquisition of the tools of learning, the understanding of the symbolism in our culture, the processes of abstract learning and meaning, and the understanding of our society and the ways in which man has and could have manipulated his environment to suit his needs are the goals of the social education of young children. The teacher, in her role as the carrier of experience and clarifier of ideas, must avoid the possibilities of confusion, lack of grasp, and lack of contentment within the learning process in order to provide a source from which children derive the pleasure of finding out what to know and what to do with what they know. The concept of the school as a community of men who learn by playing and doing, when employed as the basis for the social education of the young, provides the child with dividends in terms of his own pleasure, desires, needs, and interests. This technique studies social experiences; the children's experiences reflect the basic needs of the adult community. It will enable the teacher to take cues from expressed interests of the children. Thus she can attach immediate meaning to the basic skills which she is striving to teach these youngsters and better provide for their needs.

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Social Education of Young Children

By CHARLOTTE B. WINSOR

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Social Education of Young Children

CHARLOTTE B. WINSOR

Educators have learned to know and accept, and then later to question and even reject many terms attempting to describe the new concept of early childhood education. Thus, in our escape from the narrow limits of subject-matter concepts, we talked about broad subject-matter areas and then about correlation of subject matter. Later, we abandoned the term subject matter altogether and spoke of integration of curriculum, child-centered programs, activity programs, units of activities, and now programs of fusion. What have we been striving for with all our profusion of terms? What have we been striving for in our programs?

The pendulum has swung wide in the past years, as well-meaning but often times overenthusiastic advocates of children's needs have considered adaptation of curriculum to these needs. You have heard talk about "throwing out the curriculum and teaching the child" and seen programs develop wholly on the basis of child interest, with children voting on the studies to be undertaken. We have made valiant efforts to take the children into the planning of programs. And in some instances we have entirely abdicated the role of adult and teacher. In developing a program that was appropriate to the child's understanding, we forgot that the child was living in the adult world as well as growing toward his role in it. We wished desperately to give the child an opportunity to learn in his own fashion, to live through his childhood needs and drives without adult pressures, to give us back in his own style the results of his learning. And sometimes we erred on the side of leaving children in their own world and failing to go along with them as they were beginning to reach out towards the meaning of the world around them, a world which is the sum total of man's striving on this earth.

This article appeared under the title
A PROGRAM BASED ON FUSION in SOCIAL EDUCATION OF YOUNG CHILDREN

Perhaps we have too literally interpreted the concept of a child-centered program, the concept of children's needs. The satisfaction of learning and knowing is important to the development of healthy child personality. Basic security for the child comes not only from his inner needs and drives but also from the relationships that he develops with the people around him in his home, school, and community. Security for the child (as well as for the adult) presupposes a rootedness that comes as much from a proper understanding of his world as it does from his ability to use it, to relate it to himself, and to feel good about living in it. We have recognized that children in the early elementary years have a need to begin to master the tools of learning in our culture. Further, they are affected by, and therefore need to grasp the meaning of, the patterns of the life in that culture.

If we accept such a formulation of the child's educational needs, we must also accept the view that the teacher is the carrier of experiences, the clarifier of ideas, the relater of facts one to the other, the source from which children derive the pleasure of finding out how to do, what to know, and what to do with what they know.

One must not for a moment, however, lose sight of the child's divine right to use his learning in the style that is correct for his age and stage of growth. We must expect and accept performance from each child in terms of his own stage of development and personality pattern.

A first-grade study of the immediate neighborhood may serve as an illustration. In the exploration of that neighborhood it is the teacher's responsibility to find the materials in the children's environment that they can comprehend, assimilate, and utilize. It is also

the teacher's responsibility to bring such experiences to the children, or rather, to bring the children to such experiences. Teachers have pretty well accepted the concept of taking children out of classrooms and into the community for social studies experiences. Unfortunately, some feel that this is the end of their part of the task. They forget (or fail to realize) that following up the meaning of the experience with the children is even more important than presenting the experience itself. A trip to a firehouse can mean simply the excitement, drama, good friendliness of the firemen, or the pleasure of getting out of the classroom for an hour or more. All good feelings and all to be treasured as experiences in school. But a trip to a firehouse can also mean an understanding of the community of men, simplified, to be sure, to the level of first graders but nevertheless related to the way in which man builds social structures so that he can live in large communities in safety. It can also mean an appreciation of the interdependence of men. It can lead towards a study of the necessity of abundant water supply in large communities. We can go far beyond the excitement of fire engines as we study the tasks they perform.

Up to this point we see the teacher in the role of the guide and leader. Are we forgetting the children again? Are we asking children to come along with us where we lead them regardless of their interest, readiness, capacity? I think not. Instead, we are saying to children, "Here is a little piece of the world for your examination. How does it look to you? How does this piece fit into the jumble, the confusion of ideas that you have about your world? How can we clarify these confusions? How can we put some of the pieces in place so that the puzzle begins to assume a form?"

And even more important, how can we know what the children have learned, what more they are ready for?

The sensitive and creative teacher takes her clues from the children's own words and actions and offers only as much as they are ready to understand and use, and no more. For first graders verbalization comes hard; logical thinking even harder. But children do have ways of expressing their understandings and using their knowledge for purposes meaningful to themselves. Dramatic play is their language, their logic. Play is still necessary because they are not in possession of complete clarity, and in play there is no penalty for the steps back into fantasy. It is our responsibility therefore to be profoundly aware of the meanings of children's play, to be devoted to the task of providing valid opportunities for it and to be respectful of the outcomes. For it is in their play that children exercise the freedom to organize what they know, to relate their knowledge to their feelings, and to indicate the existence of a need for further clarification. A teacher of young children who works in a setting that provides children with materials out of which they can reconstruct growing understanding of their environment, and also the materials which give them the opportunity for expressing the way they feel about themselves and the world is fortunate indeed. This is a grown-up who sees children in the child's world at the same time that he is taking them along with him into the world that adults have made.

The use to which children put their experiences varies. Herein lies the answer to those critics of an adult-planned program for children who feel that children are being pushed into a strait jacket of the teacher's making, no matter what term describes it. For, through the play which we so carefully watch children express and consolidate their learning and give us the clues to where their interests lie. As teachers we base the further development of our program upon these clues.

A Comparison of Experiences

Let us look at two groups of six year olds, both having had the experiences of stories and talk about firemen, a trip to the firehouse, and an opportunity to play. In one we see the firehouse as the center of activity, and perhaps because the children are immature, or because at this point home life is the focus of their thinking, the firemen are put to bed tenderly. When the fire alarm sounds, one child carefully and quietly tiptoes to wake up the fireman and send him on his way with all the feeling tones of good family life. The

child is the daddy; family life is being re-enacted. The fire house is simply the setting. In another group the drive is towards the fire engines and how they rush to the fire. But here too we see the immaturity of their understanding as one child says, "We must wait until the water truck comes and brings the water to the hydrant." An interesting recall, because as the children left the fire-house after their visit a street-cleaning truck had its hose attached to the hydrant and was filling up for a street-washing job while the children stood and watched. To the teacher it was clear that the truck was getting water to wash the street. To the children there was another logic. They had seen the oil truck come to the school, attach a hose to a place in the sidewalk and deliver the oil. They had talked about how the truck brings oil to the school. Now another truck comes and attaches its hose to the hydrant. Why shouldn't the child, in good logic, decide that this is how the hydrant gets its water? In both six-year-old groups the children have used their experiences in a fashion related to their own knowledge, interests, and stages of development. But what different pictures the playback reveals!

How does the teacher use what she gets from the children? In the first group she pauses in her ambitions for these six year olds. Perhaps *these* children are not yet ready to go out into the environment and study its functions. Perhaps with them the home is still the center of interest which needs developing. For the second group it is obvious that there is a readiness to understand, a wish to penetrate the mysteries of the world. But here too we must be very cautious. We must avoid making the assumption that what seems to us a simple fact, an observable relationship of functions, is equally and correctly clear to the children. They are often struggling for clarification of what seems to us to be utterly and completely simple.

A program evolves, the ingredients include adult goals as well as childhood needs, social and intellectual.

Goals and Realistic Expectations

Let us assume an acceptance of our role as planners of the school program. Let us assume that we have looked at the child we teach and that we understand his needs. For the primary years what shall be our educational goals? What are realistic expectations? What content do we conceive of as being appropriate for children of these years? What social attitudes, what knowledge, what expression of learning? In short, what can we expect to accomplish as teachers of primary school children?

Social learning for young children is a far broader concept than a social studies program in the primary grades. It is the implementation of this broader interpretation that we must now consider. One goal of primary education is a sufficient exposure to the symbols of our culture so that all children with normal intellectual capacity will understand the meaning of symbolic communication as well as participate in the process of this abstract learning experience. An eight year old once said, "Now I know why we need numbers. It takes too long to make so many pictures of things when you want to know how many." He was giving evidence that he had not only learned how to make the numbers, but that he was beginning to understand the meaning of the symbols. Then there was the child who discovered with some awe that "it's wonderful that we need only twenty-six little marks to tell our ideas, not only to ourselves but to other people too." This little girl was telling us that she had learned the meaning of writing and reading—an important piece of social learning.

Firsthand experience—children learning from what they see, feel, hear, touch, and smell—is good. But book knowledge is also an important part of the learning process in our kind of culture and even young children need the skills for acquiring such knowledge.

Now to turn to the particular province of social studies. There is widespread agreement as to what is good content in a program for young children. We begin with the child and investigate with him the world he knows best. First his home, and then as his known world enlarges we include his school, his neighborhood, and city. The here-and-now is the base for such a program because the child can learn best from firsthand experience with the world around him even though that

world be the most complex that man ever devised. In some schools the here-and-now has been interpreted with such literal-mindedness that the kindergarten teaches the home, the first grade the school, and the second grade the neighborhood. What is more, we find that each of these concepts is further compartmentalized into little packets of teaching. In the "Home" we find units on mother, father, the dining room, the kitchen. In the "School" we find the unit about the boiler room, the people who serve us and so on. The "Neighborhood" has its units also and like the others they are organized and often stereotyped.

When we let this kind of literal thinking take over we end up with a mockery of the concept of social learning for young children. We spoil a rather wonderful idea about a child's way of learning from experience by reducing it and diluting it to fill an adult need for orderly packages. Unfortunately, or perhaps fortunately, the mind is not an orderly set of procedures, particularly not the child's mind. Concepts, ideas, meanings flow back and forth and across in a child's thinking. So while the teacher is earnestly teaching, or thinks she is teaching, about "what we do in our kitchens at home," a child, deeply engrossed in *his* concept of home, is really concerned with how his mother is feeding his baby sister at home while he has to be in school.

How can we overcome the discrepancies between the child's world and our own. We need to develop programs of broad outlines and allow the children in these early years to testify through their reactions and creative output in play what details of these broad outlines truly meet their interests and needs.

As children go on to second and third grades, we think of the social studies program as leaving the here-and-now and opening vistas to faraway places and long ago times. Often in the third grade, we find a program that takes us back to investigate the lives of people who lived in our own community a long time ago. For children to be able to understand a way of living that is quite different from their own, and yet to appreciate that man's way of life is a response to his needs, is a truly intellectual experience.

Only as teachers accept as their responsibility the development of major social concepts in their children can social education really begin. To accept and discharge such a major responsibility, teachers need themselves to be aware of the values inherent in an understanding of the story of mankind.

What are these values? Can they be so taught that children learn to live by them?

A first formulation: how man uses his environment to meet his needs, how he adapts himself and his needs to his environment. The ice igloo and the tepee of buffalo hide invite the wonder and pleasure of a child's speculation as he discovers man's homes as an environmental phenonenon rather than a quaint performance by a queer people. Our own homes, fashioned with the utmost complexity also fit into the formulation. Man needs shelter, as he needs food or clothes. He provides for his needs out of the earth and his own ingenuity and technique.

But man does more than use his environment to meet his physical needs—he builds a social structure so that he can depend on other men as well as upon the environment in which he finds himself. Here is the structure of society. Again, even very young children need to recognize and value this structure. They need to have it laid before them. The episodes of the fire house trips described above is a simplification of this very important social understanding.

But man does more than live in his physical environment and structure his society. He makes possible the ongoing of his society because he records his efforts, functions, and knowledge. This wonderful invention of recording is available for young children to explore with delight, especially as they struggle to become adept in using these records or symbols.

It is feasible to expect that we can so plan a program for children that these large important adult concepts can be cut to their measure of understanding? Can we teach such a program and not lose sight of children's need for play, for expression of their feelings and their understandings in their own way? Can we divide a class into smaller groups that will give the children all of these opportunities and yet give the teacher the role

of guide, formulator, and presenter of experiences, facts, and knowledge? With genius we can possibly do some of these things, certainly not all. But within the limits of the varying capacities of different teachers and groups of children, successful programs have been developed which take into account all of these goals.

The School A Community of Men

The writer has in mind a particular program of this type in which the school sees itself as a community of men, in this case the children in the school. It thinks of its program as giving children an opportunity to develop in microcosm some of the services found in the larger world. It conceives of the children as being of service to each other as well as to themselves, but this is only one aspect of its philosophy. The school conceives of its program each year as presenting a core of experience out of which develops a variety of content areas, or subject matter as it is sometimes called. It thinks of the program as capable of synthesizing all the subject-matter experiences which the children have into terms with which they can grapple; it holds as its major goal the personalizing of the learning experience so that children can give back what they have learned and in a real sense have the learning process become a creative experience. How is this done?

The Play World of Grade 1

In the first and second grades one finds the classroom largely devoted to what we might call play activities. But on closer investigation we find that the materials provided have as their goal more than manipulation, more than free expression, let us say. The materials also suggest the reconstruction of their social experiences and learnings.

The room for six year olds provides a large floor space, many building blocks, trucks, airplanes, cars, railroad trains, and dolls depicting animals and workers as well as families. There is a variety of completely unstructured materials like bolts, screws, screw eyes, rubber tubing, springs, pulleys, wire, and rope—in fact anything that a teacher, because she has lived with them, can conceive of as suggesting to children of this age how they can adapt the substance of their environment to what they wish to express. But much more important than the physical offerings of the classroom are the experiences which the teacher plans and provides. If one should ask this teacher what is her curriculum, she would be likely to answer that it is a "study of our community" located, in this case, in the heart of the world's largest city. These children are making an attempt to unravel some of its complexities; to find out how it comes about that in a city of pavements people are fed and that in a community completely surrounded by water trains come in vast numbers to bring people and take them away—and even more important—to bring in and take away goods. The children are beginning to understand how man has adapted to this pattern of life; how it comes about that we live in tall buildings, one above the other, rather than in houses with broad lawns around them; how it happens that we go underground and sometimes overhead to avoid the congestion of our streets. There is no attempt at an orderly laying down of the city pattern; but rather an offering to children of all its possibilities, allowing them to select in terms of their interests, capacities, and skills, with materials as well as with words, what aspects they wish to study further. Recently, the teacher of these six year olds was working with two children deeply involved in solving a very important problem, namely, how can cars get through tunnels, which are completely covered over. This was a problem in mechanics that the teacher and the children were working out together. In another part of this same room, children were struggling with the problems of a drawbridge, many of which span our rivers. How could a child improvise with simple materials, so that by pulling a string he could raise his bridge and re-create the effect of the real bridge that goes up over the river to let the boats through. If one examined the block structures on the floor more carefully, one would become aware that the classroom serves as a large crude map; that the drawbridge is really over the river; that boats go under it; and that children are beginning to relate very important geographical concepts as they play. If you wish to go across a river, you need to have a bridge,

tunnel, or ferryboat; and so, as they play, the children gradually but surely begin to understand the limitations of the physical environment. Because they are working through and overcoming these limitations in their play, they begin to know and appreciate the pattern of their community.

As one glances about the room, one sees rich evidence in the children's art work of other attempts at expression of the world in which they live. The books to look at, and the stories to listen to enrich the children's content and understanding. In fact, a real visit with the group reveals in these children not only a mature grasp of the intellectual concepts of city life but an identification with the people who live and work in their community. There is a glorious power in being the fireman who answers the alarm and puts out the fire (even if it is only in play) that transcends hearing about and watching others do the job. Learning with the whole self, even the larynx and the muscles, has a smiting quality of firsthand experience, unique to the individual involved. Such learning serves the child's total growth.

There is, oddly enough, the danger of too much success, of too much fusion of all of the children's performance into the program goal. It is of paramount importance to remember that not all of the children are involved in all of the programs all of the time. It is therefore important to provide opportunities for work and play that are completely outside of what the teacher's program may be at the moment. However, as one examines the materials in a classroom of this nature, one begins to see the evidence of totality of program. The play life of the children is the first and truest evidence. Here children are dramatizing in their own terms what they are beginning to know about the world, not with complete reality at all times but with the reality they are capable of accepting. Here at the work bench, easel, and play table they are creating evidences of the things they comprehend in the world about them. The writer recalls a visit to the classroom. One little group is off in a corner, their conversation remote from the city play around them. If one listens, one can hear the familiar recapitulation of the "Space Cadet" television program and a discussion of the destruction "space cadets" could wreak on the city. Very good for these children. Television has meaning at this time, and the teacher is wise not to attempt to cajole or squeeze the children back into her program. For them, this is the experience of the morning, important and meaningful.

Further examination reveals that although in this classroom of six year olds there is no formal teaching of reading and numbers, the communication demanded by their work-play life brings about a large amount of symbolization. You need signs to tell you which way to go, where to pay your toll, and that you must go quietly on a hospital street. You need money to pay your way; you need to know what the other fellow expects of you. All of these call for communication and very often written communication so that the whole child-community can function smoothly.

As the children become aware of the need for communication, they begin to play out those services of the community which deal exclusively with its cultural and social needs. We begin to see them working out schools, museums, libraries, zoos, banks and even jails. There is a lighthearted acceptance of responsibilities in their play world, but nevertheless a real one. It must be noted however that the true value of learning in this "play" fashion comes largely from the fact that it pays immediate dividends in terms of the children's own pleasures, desires, needs, and interests. At the same time it offers teacher and children the setting for further learning.

Will a program of this kind provide opportunity for social learning for young children? Evaluation is a subtle process when intangibles are to be measured but there is good evidence that the children in the illustrations given have received a broad and deep if not thoroughly clarified setting for social studies. They have learned that we live in a world where man works hard to feed, clothe, and house himself; that some people do some things and other people do others to keep a community functioning; that sound interaction among people makes a better world in which to work and play even when we are only six. The analogy with the real world hardly needs to be verbalized for such young

children. It becomes a part of their knowing, thinking, and feeling because they have had similar experiences in their play world.

And what about reading and writing? Children have recognized the need, the pleasure, even the wonder of being able to communicate through the symbols of language. This is an important social learning. They have also developed some skill in these symbols because the teacher has provided subtle but important and functional opportunity to further their use of symbolic experiences.

Misuse of Dewey's Concept

And now as they go on to being older children, one may well say it is time to put aside these childish things; it is time to settle down into the grim reality of work. But perhaps it is worthwhile to carry forward some of the concepts of learning by playing (only a short step removed from Dewey's great concept of learning by doing) into the later years. The school described in the foregoing paragraphs accepts Dewey's concepts. It makes great effort to let the children continue, even in the second and third grades, to live in a world where their childlike experiences reflect the basic needs of the adult community; where they have the power to work out, and to learn together in their own smaller world the needs and resources of man that they can only vaguely appreciate in the world around them. A program like this has power and meaning in the integrity and wholeness of its purpose. There is a fusion here, not only of content or subject matter but also in the wholeness of the child and the experiences through which he learns.

Such it would seem were the ideals and scope of Dewey's thinking, when he exhorted teachers to teach the child through his experience. As was to be expected, the attempt to put this philosophy of learning by doing into practice for all teachers has brought us to a confusion rather than fusion of ideas. In many schools now we see units of experience taught, often strung together by the caprice of the teacher's interest, some related to the child's interest and need, and some presented simply because it is required by the curriculum. Take the teacher who was heard to say to her group on a Friday afternoon, "Now you can forget all about trains. We start a new unit on Monday, all about the fire engines." This may be a bit better than avoiding the whole idea of teaching children social studies in the early grades as was the custom not so long ago. It may be one step better than teaching social studies by the fractionated system of geography, history, and civics classes. But for young children, there is the grave possibility of confusion, lack of grasp, and of so little contentment within the learning process that we must really pause and look once more at what we mean when we talk about social learning for young children.

Grade 2: Beginning of Reality

Wherein then does a second-grade program differ from the first grade? The teacher's answer to such a query might well be, "We also study our community. At this age, however, we begin to investigate the realities. We expect the children to understand the geographic features of our city, and the work patterns of the people who live in it. We give children an opportunity to see these work patterns and to re-enact them in the model city they built; not a model city to exhibit, but a miniature community to serve as a setting for the re-enacting of their experiences." This is the program in which children are more formally introduced to the skills of reading and writing and number work. But the program is conceived as an entity with the beginning reading content drawn from the experiences developing in this "play" city.

If a child's bridge catches the attention of the group, it is very likely that the reading chart for the day or the week will be a story about the bridge that Johnny built. This may also be the week when the teacher, taking her cue from the children's interest, will take them on a trip to one of the great bridges, and returning will augment their interest by offering them a variety of opportunities to express their new found knowledge.

The science implications of a study of bridges are not hard to seek. What holds the bridge up? What is it made of? How is it built? Why are there dilfferent kinds of bridges? Why are different kinds of bridges

built where they are built? The questions asked are legion and properly so. The answers are only threshold answers but they arouse in children the recognition that there are answers to seek, questions to ask—valid, important, and correct for them as children to be asking. One may well say, "Of course, this is a unit on bridges." But it is important to note and underline that bridges are not studied out of the context of the whole, that the important concept to be learned is the role of the bridge in the pattern of the community. It may come about that one focuses for a time on one aspect or another of community need. One never, however, loses sight of the whole. A study of a bridge helps children understand the geography of the city and the places where people live and work and why therefore they need bridges to cross the rivers around them. It helps children understand how man remodels his environment to suit his needs—how many facets of man's knowledge come to play upon one piece of his building. If seven-year-old children can grasp, and they can, even a small part of such understanding, they have learned well. They have developed the techniques for studying social experiences. Most important of all, they have acted like a community of men as they have begun to understand the community of men in which they will live.

The bond that has served both to develop community responsibilities in the children and to enrich the life of the school is the bond of service. Avowedly, it is the adults who have planned these services just as it is the adults who have structured the program and laid down the basic content for each year. The services include a school post office, school supply store, print shop, and child care services, somewhat in the chronological order in which they have been set down.

All through the nursery and primary years the children participate in the school's services as consumers. Eleven-year-old printers transform experiential reading charts into fine primers for seven-year-old readers. Nine-year-old storekeepers sell for real money (provided for each class by the school), all the necessary classroom supplies. Eight-year-old postmen handle all communications from group to group in the school, to and from the office, mailings to parents, posting of packages, and selling of postal supplies necessary for the service.

Grade 3 Assumes Producer Role

In the third grade children begin to play the role of producers of the community—giving services as well as receiving benefits from them.

This is the year in which the children run the school post office. It's social meaning for children was expressed by an eight year old when she said, "I love to be eight in our school. You feel so important. I don't know how this school could run without the post office." This is a wonderful social learning: "I have an important role to play because now I am old enough to render service to my community."

But this is the end of the experience rather than the beginning. To run a post office one needs a variety of competencies, not least among them ability to count out, add up, multiply, make change, and keep accounts. It is hardly necessary to spell out the motivation towards numbers and writing skills; there they are. We have worked so hard to make arithmetic meaningful by concretizing the experience of learning about numbers. Here is an opportunity to fuse number learning with experience useful to children in their immediate needs. That numbers serve us socially, that we cannot carry some of the responsibilities of our community without the ability to use symbols with skill and speed is a natural and logical outcome of the post-office job. When a line of children come to the post office to purchase supplies or mail letters, and when the post-office clerks cannot meet their needs because they are too slow with figures, the teacher has a ready-made explanation for the need of not only knowing the answers to problems but of knowing them with some speed.

This, however, is the least of the opportunities for presenting a program of fusion to these older children. The basic and major opportunities lie in the ways in which these jobs or services can be made analogous to the real world and its needs. The children progress in their understanding from their own

service in the school to the similar service in the community. They progress also to the point of finding out how it was that man built this complex set of patterns. What happened long ago? How did men communicate with each other? Who were these men in the world which we know so well? The suggestions that are made here can be interpreted by a teacher in terms of the children's interest. Within the structure of the services and jobs that these children perform as play-work experiences, the teacher finds content for her social studies program, and this content varies for each group. The children become in effect the builders of curriculum because they select out of the totality of experience, the particularity of their vital interest. In each case the teacher presents the structure. The children make the decisions as to which aspects of that structure lead their interests. They have a body of learning presented to them but they play with, dramatize, and take for their own whatever aspect of this body of learning that has meaning for them.

General Goals Permit Creativity

Perhaps one concludes with the concept that terminology is after all a threat rather than a promise of fulfillment of the ideals in program structure; that perhaps one cannot hope to achieve a program that will give all the answers to our needs as teachers. We need to think rather towards general concepts of program formulation. We need to accept as teachers the directive of general goals in social studies, and to develop our own possibilities as creative human beings. We must strive to avoid dilution of important ideas and ideals for children's learning. We need to find strength in independent thinking as we teach. This after all is what we are seeking to achieve—the right to teach in the style that is appropriate to one's own personality. As teachers, we need not only the directives of program and content, but the directives of courage and of knowledge. Most of all we need the admonition to seek further knowledge and understanding of our own world.

It is only as teachers understand their world as well as their children that they can develop a climate of discovery. Only then can they and the children together find pleasure living in their world. This is social learning at its best and for all ages.

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